

THE REHEARSAL.

The Christian Sacrifice Vindicated from the least Favouring of Trans-Substantiation.

Yet it must be Popery!

The *Observer* Charges some of our Divines of Favouring Popery, but Clears the Church of England.

Which Quite Spoils his Merry Tale of forbidding the Banns.

Another Story for his, of the Cruelty of the Bishops in Bowing at the Name of Jesus.

Why we Bow at that Name rather than at the Name of God, or of Christ.

This not Necessary, but Highly Decent and Fitting.

SATURDAY, August. 21. 1708.

Country-man. **T**HE Christian Sacrifice, as you have Explained it, Master,

is so far from Favouring Trans-substantiation, that the *Observer* foolishly Objects; that it actually Destroys it, and stands in the Utmost Opposition to it, insomuch that Both cannot be True. For if it be the very Body and Blood of Christ, then it is not Representative, but Symbolical, or Figurative, as you have said it is. And therefore it was either Stupidity or Malice to Arraign this Doctrine as Savouring of Popery.

Rehearsal. Nay further, Country-man, if Trans-substantiation were true, it would follow that the Priest do's more on Earth than Christ do's in Heaven. For tho' Christ there Offers and Presents his Body and Blood, yet His Body is not Broken, nor His Blood shed over again; as is done in the Mass, Supposing Trans-substantiation; And it is Really a Bloody Sacrifice, if that be Real Blood.

(2.) Country-m. Set your Heart at Rest Master while you talk of Church or Priesthood, you are, and must be a Papist, or Worse, if they knew what, to those who have Neither; and yet wou'd Pretend to Both. And they wou'd let none Enjoy what they Want.

(3.) But come, Master, and Defend the Church of England. The *Observer* of the 7th Instant, Num. 30. Quotes Dr. Heylin saying that some of her Divines were Suspected as Favourers of Popery.

Rehearsal. And what then? What if it were said Now? But in the same *Observer* he Clears the Church of England, and says, That

in her Homilies she Asserts the Church of Rome to be Guilty of Idolatry.

(4.) Country-m. Yet presently after he tells a Merry Story of one who forbid the Banns of Matrimony betwixt the Church of Rome and of England, as being too near of Kin.

Rehearsal. That's an Old Story. I remember it since I was a Child. The Dissenters love to Repeat their own Jest. But, like Bayes, they forget how to Apply them. And the *Observer* has Spoild it in the Telling. It was a Jest when he Hear'd it— But it is perfectly Dull, when in the same Breath he says, That the Church of England Charges the Church of Rome of Idolatry, for this puts them quite out with Kin.

(5.) Country-m. But he says, That when King Char. I. (then Prince of Wales) went to Spain, his Father K. Jam. I. With the Advice of his Bishops, whereof Laud was one, did Order that those of the Prince's Chappel shou'd Adorn it Chappelwise with an Altar, Font, Linnen Coverings, Demy Carpet, Surplices, &c. that every one present shou'd Kneel at due time, stand up at the Creed and Gospels, and Bow at the Name of JESUS.

Rehearsal. That was Cruel! As an Old Dissenter told a Friend of Mine, That the Bishops were Cruel folks. Why? said my Friend, what Cruelty have they done? Have they Kill'd any body? No, said Dissenter, but they are all for Bowing at the Name of Jesus— O, they are Cruel folks!

(6.) Country-m. But now it comes in thus Accidentally, I wou'd Desire you, Master,

to give me an Answer to the Dissenters when they ask, Why do you Bow at the Name of Jesus, more than at the Name of God, or of Christ?

Rehears. The word Jesus signifies a Saviour, and is the Proper Name of our Saviour, who had this Name given Him by the Angel before He was Conceived in the Womb. So that this is His Personal Name. The word Christ denotes only His Office, as He was the Anointed of God, which that Word signifies.

Now there were in the Apostles time a Set of Hereticks, as Cerinthus and his Followers, who Deny'd Jesus to be the Christ. They said that Christ or the Holy-Spirit (for they made no Distinction) Dwelt in Jesus, as in other Holy Men. That it Descended upon Him at His Baptism, but Left Him on the Cross, which made Him Cry, *My God, My God, why hast thou Forsaken me?* Against these the Apostles wrote. And the Burden of their Arguments was to Prove that Jesus is the Christ. As St. Peter said (*Act. 2. 36*) *Therefore let all the House of Israel know Assuredly, that God hath made that same Jesus whom ye have Crucify'd, both Lord and Christ.* And St. John says (*Joh. 20. 31.*) *These things are Written, that ye might believe that Jesus is the Christ the Son of God.* And (*1 Joh. 2. 22.*) *Who is a Liar, but he that denyeth that Jesus is the Christ?* Wherefore St. Paul says (*Phil. 2. 10.*) *That at the Name of JESUS every Knee shou'd Bow.* This was owning Him to be the Christ. Which is truly to be a Christian. And the Bowing at any other Name do's not shew this. To Bow at the Name of God do's not Distinguish me from a Jew, a Mahometan, or an Heathen, who all Acknowledge a God. And to Bow at the Name of Christ or the Messiah do's not shew but that I may be a Jew, for they own a Christ, and expect Him yet to Come, but they Deny that Jesus is the Christ. And (*Alas!*) We have the same Cause of Distinguishing our Selves here in England at this Day, where many that Shelter themselves under the Name of Christians (ay, and good Protestants too) are profess'd Deists, and Blaspheme that Worthy Name by which we are Call'd, saying, *That the Old Romans serv'd Him right to Punish him with the Death of a Slave.* Which I have before Quoted out of *The Growth of Deism*, Approv'd and Recommended in the Book of the Rights. And we shall not Distinguish our Selves from these by Bowing at the Name of God. Then again the Quakers do Expressly deny the Man Jesus to be the Christ, they Run in Directly with the Heresy of Cerinthus, and say that Christ or the Light Dwelt in Jesus, they make Christ and

Jesus to be Two. Therefore Bowing at the Name of Christ will not Distinguish us from these. But Bowing at the Name of Jesus is owning that Person that Man JESUS to be the Christ. And nothing Less than this can Denominate a Man to be a Christian.

(7.) I say not it is Necessary or an Article of Faith always to Bow at the Name of Jesus. But I hope I may say from the Authorities and Reasons I have Offer'd, That there can be no Harm in it, far less any Superstition. That it is Highly Decent, and a Profession of our Christianity. And that who Refrain from it out of a Principle, give Grounds of Suspicion that they are not sound in the Faith, and Lean more to the Deists, or Principles of the Quakers, than to the Christian Church. At least they give Countenance to these Enemies of Christianity, while they Join with them in Refusing this Publick Attestation which the Church gives of her Faith in the Crucify'd Jesus. We Bow or Uncover our Selves at the Name of an Earthly King, when his Grants or Patents are Read. And may we not Bow at the Name of the King of Kings, and Lord of Lords!

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